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Mr. *H O A D L Y*'s

SERMON

Preach'd on

November 5. 1715.

THE HISTORY OF

SERMON

ON

THE HISTORY OF

*The Present DELUSION of
Many Protestants,
CONSIDER'D.*

IN A
SERMON

Preach'd in the
Parish-Church of *St Peter's Poor,*
in *Broadstreet,*

November 5. 1715.

By BENJAMIN HOADLY, M. A.
Rector of the said Church.

The Second Edition.

L O N D O N,
*Printed for JAMES KNAPTON, at the
Crown; and TIMOTHY CHILDE,
at the White-Hart; in St. Paul's Church-
Yard. 1715.*



II. THESS. 2. 11.

And for this Cause God shall send them strong Delusion, that they should believe a Lie.

THIS Day hath so just a Title to every Sentiment, and every Signification, of Joy and Gratitude, We can possibly entertain, or express, as We are Christians, as We are Protestants, and as We are Men ; that I could heartily wish that every Thought, and every Token of Uneasiness, might be banished far from it. But since it is so, that it bears upon it, not only the Signatures of God's repeated Mercy to this Nation ; but the Marks of an Ingratitude and Stupidity, perhaps not to be equall'd in all History : Since it doth not more effectually call to our Mind that Great Wonder of Providence, to which it gave a Beginning within our own Memory, and which our own Eyes have seen compleated ; than it points out to us that Scene of Iniquity and Rebellion, which is now open'd in order to perplex

6 A SERMON Preach'd at

and unravel that lovely Frame of Things, which Heaven it self hath wrought for us: The Commemoration of the Blessings of this Day, cannot but lead our Thoughts, at present, to the Attempts of Those, who would rob us, and all our Posterity, of them; and must create in us an Astonishment, mixed with Pity and Indignation, at the Conduct of many amongst Us, from whom the Ties of Religion, the Solemnity of Oaths, the Security of all that is valuable in this World, the Interest of their Native Country, and all the Obligations of Honour, and Conscience, required and demanded another manner of Behaviour.

It is a Conduct, indeed, which can hardly be resolved into any thing, but a *Fatal Delusion*, sent down upon them, as a just Punishment of their Ingratitude for the greatest Public Happiness that ever any Nation enjoyed; and will at least give us a sensible Demonstration, that, as in Religion, according to the *Apostle*, a perverse and willful Opposition to *Truth*; naturally, as well as by the Justice of God, leads, in the End, to a Belief, and Confidence, in every Thing absurd, and unreasonable: So, in worldly Matters, Ingratitude, and Insensibility, under the Publick Blessings of Providence, leads Men, step by step, to mistake Evil for Good; to court Misery for Happiness, and to pursue their own Ruine, under the Notion of something Desirable: And that, in both Cases, it is but just in Almighty God, to punish Men for their Willful Baseness of Spirit, by leaving them intirely to the Conduct of it; and, in the *Scripture* phrase, to send them, who will not

not know the Value of Truth or Happiness, freely offer'd to them, *a strong Delusion, that they should believe a Lie* ; and be led blindfold, by the greatest Absurdities, against all the Evidences of Reason, and Experience, into the paths of Ruine and Destruction. Nor were there ever indeed, more surprizing Instances of this, than what our own Eyes may, at this time, behold, in this Kingdom.

The Wonder is not, that the profess'd Members of the *Church of Rome*, unite their Hearts and Hands ; and leave no Methods, whether of Deceit or Violence, unattempted, for the Service of that Cause, which, in all their lowest Fortunes, they never suffer to be removed out of their sight ; that they put on all the Forms of Complaisance, and Dissimulation ; of Civility and Good Humour, even to Hereticks themselves, to inveigle them into their own Ruine ; that They flatter, and promise, and swear, every thing that is good and kind, to their Fellow-labourers ; and, at the same time, enter into all the Resolutions of Destruction, and Desolation, whenever the Opportunity of Power shall come. This is nothing, but what is worthy of Themselves, and of that *Church*, to the Slavery of which They have devoted themselves. It is no more, than what They fairly, and publicly profess ; if *Protestants* will but open their Eyes, and see it. It is their Religion ; their Conscience : It is inculcated upon them, as the Great Condition of their Acceptance with God, That no Good-nature of their own ; No Obligations from others ; no Ties of
Oaths

8 *A SERMON Preach'd at*

Oaths, and solemn Assurances; no regards to Truth, Justice, or Honour; are to restrain Them from any thing, let it be of what sort soever, that is for the Security, or Temporal Advancement of their Church.

The Case with *Them* is not, as it is with *Protestants*, who, to their Shame, have indeed, been unmerciful to one another, on all Sides: But then, their Mutual Violences have been rather the sudden Effects of Passion and Revenge: And still there hath been a Principle left, by which, in the time of Calm, and Cool Reflexion, there may be hope of curing so great an Evil. And every Sort of them, when they are undermost, disown, and disclaim, the lawfulness of all such Proceedings.

But in the *Romish Church*, it is firmly settled upon never alter'd Principles; It is an Establish'd *Article* of Religion; equally believ'd, and own'd, and inculcated, in their Adversity, and low Estates, as in the Heighth of their Power. It stands unrepeal'd, upon Record; and it is confirm'd by Experience, that *They* are most likely not to fail of the Honours of Saintship, and the Applauses of that *Church*, who act the most uniformly, and the most Steadily, upon that Foundation. Every Weapon they use, is Sanctified. Every instance of Fraud, and Perfidiousness; Every degree of Violence, and Fury; is consecrated. It is not only allowed; but first recommended, and afterwards, rewarded.

This, therefore, is not the wonder, that Men devoted to such a *Church*, keep up to their Antient

tient Character, and Profession; that They dont deflect a Step from the Glories of their *Illustrious Ancestors*; that They are not at all moved by the Peace and Interest of their Country; nor by that Security and Quiet, which even Themselves might enjoy, by the Indulgence of a Government They will not Support; that *They* are still the same implacable Adversaries; and still set on Fire, by the Principles, and the Zeal of their Religion, to scatter Ruine, and Destruction, round about them; and to deprive their Neighbours of every thing that is Good and Valuable.

But the wonder is, that so Many of Those, who call themselves Protestants; and of Those, who have violently wrested the Name of *Church-Men*, out of the Hands of their Brethren, and appropriated it to themselves, as its only Advocates, and Patriots; of Those, whose Cares for its Interest, and Fears for its Safety, have been swell'd and magnified, above those of all around them, to a degree almost Romantic; and even some, amongst them, who have solemnly given their Faith to the *present Establishment*, and not only sworn themselves to *that*, but abjur'd all contrary Pretensions: That so many, I say, who will take it amiss not to be call'd *Protestants*, and much more amiss, not to be call'd *Church-men*, have shewn too great a readiness to joyn, some, their Hands, some, their Hearts, and some, their Indifference, with the worst of Enemies, in the worst of Causes; and to be deluded themselves, as well as help to delude others, into utter Destruction,

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tion, by the weakest, and most groundless Insinuations, and all the most absurd Methods, that ever any Cause was supported, and propagated by. It cannot, therefore, but be of use, at this time, to consider more particularly,

I. The *Cause*, now openly avowed by our Enemies.

II. The *Marks* of a *strong Delusion*, in the *Behaviour* of *Those* whom I have just now mentioned, with Relation to it.

I. The *Cause* is now openly avowed. It is no longer either denied, or dissembled. It is, to set upon the Throne of these Kingdoms, a *Pretender*, at whose first Appearance in the World, the whole Nation of *Protestants*, of all Parties, and all Orders, and all Degrees, was fill'd with universal Dissatisfaction, and Uneasiness, by the Concurrence of all the suspicious circumstances that could well be united in one matter of Fact; and whose *Imaginary Title* our Laws abhor, as absolutely inconsistent with Themselves, and ruinous to our whole Constitution: And not only this, but a *Pretender*, who, to make Him the fitter to govern this *Protestant* Nation, and to be the Patron of this *Protestant* Church, hath received all his first, and deepest Impressions, from *That* of *Rome*, to which He hath devoted Himself with an uncommon Bigottry.

And this *Church*, from which alone He hath learn'd all his Obligations, and every thing
that

St. Peter's Poor. Nov. 5. 1715. II

that He accounts *Religion*, is the Same, which keeps up an eternal Claim to the *Riches*, as well as the *Obedience*, of this Nation: The same, which hath assured Him, with the assumed Authority of God himself, that He not only *may*, but *must*; that it is not only *lawful*, but his *Duty*, by all the Methods of Dissimulation and Force, to extirpate *Heresy* out of our Religion, or Our selves out of the World: the Same, which hath taught Him, that Promises, and Professions, made to *Hereticks*, in order to the obtaining his End, are good, and laudable; but, after *that* is obtained, become *Sin*, *by being observed*: the Same, in one Word, which knows no Virtue, but, that which is the Meanest Vice, and Disgrace of Humane Nature, a Blind Submission of the Conscience to Man's Authority, where Man can have no Authority; and which knows no Vice, but, that which is the Supreme Virtue and Glory of an Understanding Being, the *standing fast in that Religious Liberty*, with which Almighty God, both by the Law of Nature, and the Gospel of Jesus Christ, *both made Us Free*; that *Freedom of Choice*, and Honest use of our Reason, (the Neglected Gift of God,) which alone can render the Religion of a Man, acceptable in his Eyes.

If the Impressions of this, are so much decayed with Any: amongst Us, that They ask,

Where, or When, That Church hath taught Him all this: Let any of its Advocates, answer, and tell us, Where, or When, that Church ever taught the contrary: Let them name any one instance, in which, the public Authority, or the most celebrated Writers, of that Church, ever disapproved or condemned; or ever did not encourage, and applaud, any sort of Wickedness for their own Temporal Interest: Let them shew us, where their Leaders inculcate it, as an Indispensable Duty, that Oaths taken, and Promises solemnly made, to Such as they please to account Hereticks, are to be Religiously observed: Let them produce their Authentic Condemnations, and Anathematizations, of Those of their own Church, who have dealt in all the Arts of Perfidiousness and Cruelty, to enlarge, or recover, Dominion, and Riches. This might justly be expected; if it were just to expect what is impossible.

They themselves know that this is no Imaginary *Satyr*, merely to embellish a Discourse; or to raise the Passions of Men: but that it is too plain to all, who will open their Eyes, and see. It is writ too deep in Characters of Blood, and Ruine, to be so much as denied even by Themselves, that the Methods, of *Diffimulation*, to inveigle unhappy Men into a Trust and Confidence; of *Perfidiousness*, to cut in sunder the Ties of all

all Security; of *Barbarities*, and *Inhumanities*, in cold Blood, and upon mature deliberation, have been all consecrated to Glory; blest'd, applauded, and rewarded, by the Public Voice of that Church: Whose true, and legitimate Son, we acknowledge *Him* to be, who now claims our Destruction, as his Right; and comes forth to assert it, Sanctified by the Benedictions, and prepared by the Lessons, of so Holy a Mother; and fired with the Madness of Revenge, made Ten times Hotter by the Fury of such a Religion. This is a short View of that *Scene* of things, which not only *may*, but *must come*, if the *Cause* now avowed by our Enemies, should be crown'd with Power and Opportunity.

One would think, indeed, if either the Sense of Feeling, or of Gratitude, were not wholly dead amongst Us, it might be enough to allarm the coldest Breast, to think only upon what the same *Cause* professeth, and attempts, to remove from Us. To deprive Us, of a KING, who is possess'd of all the Royal and Humane Virtues, that any Nation could wish to see United in a Governour; and possess'd of them, in so great a degree, that were his *People* but as willing to be made happy, as *He* is, to make them so, nothing upon Earth could equal the Blessings of his Reign; of a KING, who hath given the World, the sensible and certain Demonstration of Experience, that no Height of
Power

14 A SERMON Preach'd at

Power can corrupt the Equity of his Nature, or disorder the Temper of His Soul. To deprive Us of such a KING; and, with Him, of a PRINCE, whose Noble Passion for the True Interest of this Nation, makes His Name Dear to every True *Britan*, and every True *Protestant*: Of a PRINCESS, whose Private Virtues give Light, and Pleasure to all around Her; and whose Greatness of Soul taught Her long ago, to disdain the Allurements of *Popery*, tho' cloth'd in all this World's Majesty, and Glory: And of a *Numerous Race*, to be form'd for the support of our Religion, and Liberties, by these Examples. Such a *Scene of Good*, in possession, as Few Nations upon Earth have ever experienced! And such a View of *Good* to come, as calls the *Blessings* of *Future Times* into *our own*; and adds to the Happiness of the Present Generation, a *Taste* of the Happiness of their Posterity! And, what is this, in other Words, but, to deprive Us of every present Good, and every future Hope, of *Protestants*, *Britanns*, and *Men*?

If we sum it up, therefore, and shew it in one View; the *Cause* now enter'd into, by our Enemies, is, To remove from Us, a KING, whose *Right* is the very Essence, Band, and Fundamental Law, of *Society*; and whose Inclination, Nature, and Religion, all conspire to make Him the Father of his People, delighting in their Happiness, as in his own: And to place in his stead, a *Pre-*
tender,

St. Peter's Poor. Nov. 5. 1715. 15

tender, whose Imaginary Title is founded upon the very Supposition of our Ruine; and Who, if He were possess'd of all the Good Qualities with which His Best Friends could wish, at this time, to paint Him out, yet, is Himself possess'd by such a Religion, as must destroy them all; such a Religion, as teacheth Him not to expect either Favour from those who profess it here, or Mercy from God hereafter, unless He makes the Destruction both of our Church and State, the Great Business of his Life, whenever He hath Power in his hands: Nay, assures Him of the Wrath both of God and Man, should He be so Wicked, as ever to think of observing those Protestations, or keeping those Promises, which are only allowed to delude unwary Men into their own Ruine. This is the Aspect, which it hath upon our selves, at present.

And then, for the future, It is not only to remove from Us, those Royal Pledges of Good to come, which our Eyes now behold; but it is to banish far out of our Sight, the most distant Prospect of any Protestant Royal Family, for ever; and to place over Us, a long Chain of Popish Successors, never to be dissolved, or interrupted; in which the latter Branches may be sure to compleat any part of our Ruine, in which the Former may have fail'd. So that it is, indeed,

16 *A SERMON Preach'd at*

deed, and in truth, to rob Us, and our latest Posterity, of every thing We can Value, in this World; and, at the same time, of all thought of ever enjoying it again: And it is, to bring upon Us, and upon all after Us, every Evil that Humane Nature ought most to fear, without so much as the faint glimmering of any *Hope* of Future Redress.

This is the *Cause* now set on foot by our Enemies. And, I am very sure, not aggravated beyond Truth; because it is a *Cause*, too bad to be capable of Aggravation. No Colours can make it more black, than it is, in it self. No Words can represent it worse, than it represents it self now to the World, supported by the Zeal of *Popery*: whose only Strength lies in the One Comprehensive Principle, of Holy Perfidiousness, and Iniquity; which tears every Good Principle up by the Roots, and sanctifies and strengthens every bad one. I might have placed before your Eyes, a Scene of those Evils, which the constant Experience of this Nation it self, as well as of All around Us, assures Us, have always accompanied it. But I chose rather to shew it in another Light; that Such as are deluded with the smooth Words, and fair Promises, of its Advocates, may be convinced, from those obligations of Religion, and Conscience,

which

which it layeth upon its Disciples, that It not only always was, in fact, so fatal, wherever it hath prevail'd; but *never can be otherwise*. And yet, even with respect to this *Cause*; the Worst, in all its Circumstances, that any Nation under Heaven can be witness to; how astonishing is the Conduct of Many, who call themselves *Protestants*, and perhaps think Themselves so? Let us now, therefore, consider,

II. The Marks of a *strong Delusion*, in the Behaviour of Those, who join either their *Hands* or their *Hearts*, or their *Indifference*, to carry on the Work of our Worst Enemies; whilst they expect to be thought *Protestants*, and *Churchmen*. And,

I. How strong a *Delusion* must it be upon the Minds of those Men, who have shew'd themselves as ready to swallow all the most ridiculous, and groundless Stories; as the Disciples of *Poperij* have been to invent, and propagate them? If one reflects upon what hath pass'd amongst Us of late; one would be apt to think, that the whole Conduct of the *Machine* for making and distributing *False Reports* to the Credulous People, had been lodged, and entrusted, with the Managers of the *Popish Cause*, in this Kingdom. I forbear to look
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18 *A SERMON Preach'd at*

back farther. It is enough to remember, that *His Majesty* had no sooner taken Quiet Possession of that *Throne*, which God hath given *Him*, but that all the Scandal, and Infamy; every thing that could tend to make *Himself*, and his *Illustrious Family*, contemptible, or hateful, was scatter'd about, with a Diligence and Zeal almost incredible. No matter how inconsistent; how self-contradictory; how much beyond the common size of Credibility; from that Day to this, it hath been dealt about, with so uninterrupted an Industry, that I believe, no Age ever was witness to so many, and so extravagant Inventions of Malice, crowded into so short a period of Time. And every one of them so visibly, and palpably, framed to serve the *Cause of Popery*; and so hugg'd, and enjoy'd, by the *Papists*; (who all the while are laughing at the Credulity of their *Fellow-Labourers*;) that no *Protestants*, of what Church soever, but such as are wilfully, or fatally, blind to their own preservation, could shew that Greediness, which hath been observed, in swallowing, and spreading, all the *Fictions* of their *Worst Enemies*; and that resolute Backwardness to believe the contrary, to which even their own Senses might be witnesses. I have an Eye particularly now, to that Heap of *Mean*, and *Low Calumny*; to that immense number of the most groveling Falshoods, (not fit to
be

be mention'd) calculated for the *Populace*; some for a Week, some for a Day, or even for an Hour: in order to alienate their Affections from their only True Interest, and to turn their Passions another way.

2. But this alone would not do. The Great Artifice of the *Romanists*, who are ever obliged, in Conscience, to keep our Ruine in their Eye, hath been to give a false Scent to Many *Protestants*, who might otherwise join in opposing their constant Designs; to turn their Jealousies to Shadows of their own raising; and, in order to remove their Thoughts from real Danger, to make them *Fear, where No Fear is*. And, acting this part, with their usual Dexterity, in conjunction with the Fire of Ambition in *Some*, and the Consciousness of Guilt in *Others*; they have had too much success in it, amongst Those, who seem little to care what becomes of the *Public*, if *Themselves* be not pleas'd in all things.

I shall mention only *One*, or *Two*, of the most remarkable Instances of this. In order to turn the Jealousies of weak Men, from their own Quarter, upon the *Government* it self, it hath been one Great piece of their Art, to represent all Attempts in favour of the *Pretender*, as *Chimæras*, and Impossible Imaginations; and, at the same time, to

C 2

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20 *A SERMON Preach'd at*

give Assurances to all trusty and faithful Friends, that the Attempt was certain, and too deeply laid, to miscarry. This, they knew, would be of service to Them, two ways. The *One* part of it would keep up the Hearts, and Spirits, of the Friends of his Cause; and prepare Them for his Assistance: Nay, and increase their Number, and their Insolence. And the *Other* would be sure to bring *Reproaches* upon any such Preparations of Defense, as would be absolutely necessary to oppose such an Attempt. This was carried farther: even to the charging, or insinuating, Designs of *Arbitrary Power*, to be supported by an Army, here at Home. So that this was the *Hard Lot* of Those, who had the Care of the Nation in their Trust. If They made no Provision for our Security, before such an *Attempt* was open'd; our Enemies might the better promise Themselves Success. And if They did; the same Enemies were sure to Tax them with such Designs, as might Fire the *People* against their *Rightful KING*; the consequence of which, They well knew, would be, to dispose them the more readily to receive the *Pretender*. But what a *Delusion* must this be? For, as, on the one side, The greatest Enemies of the *KING* cannot Name any one thing, that looks like so much as a Disposition that way; and, as He hath given *Us*, and all *Europe*, the greatest Proofs, and the greatest Security, of the

the contrary : So, on the other side, They suffer themselves to be persuaded to throw themselves headlong into the *Arms* of *Arbitrary Power*, under pretense of running from it. For this is certain, that, should the *Cause* of the *Pretender* ever succeed, it is so big with the Miseries of *Popery* and *Revenge*, that nothing but *Arbitrary Power* can possibly support it : nor will it ever trust itself here again, under the Influences of *Law*, and *Liberty*.

But the Great, and perhaps the most Prevailing ; I am sure, the most Astonishing, *Delusion* of all, is, *That* of those *Protestants*, who suffer the *Papists* to possess them with an Imaginary Fear about the Security of the *Church of England* ; and then, with blinded Eyes, and darkned Understandings, to expect its greater Security, in the *Pretender's* Cause. This, I should think enough to cure any *Protestant* of this Jealousie ; that, from the beginning of that Groundless Cry, it was very observable that the Sons of the *Church of Rome*, join'd with their loudest Zeal and Noise, in it. For, what a shameless Insult is this upon the Common Sense of Mankind, for *Them* to put on an Air of Concern, and Tenderness, for a *Church*, which they not only Hate with an implacable Hatred ; but which, it is a Meritorious Part of their Religion, to destroy from the Earth. I would
appeal

22 A SERMON Preach'd at

appeal to any of the most deluded *Protestants*, who will but promise to recollect their Thoughts for a Moment, whether the *Papists* joining in spreading this Jealousy of the Danger of a *Church*, which they Hate, be not a certain proof that They think it really in a Flourishing Condition; much too secure for their Designs, and their Interest, unless, by such frightful Fictions, They can entice *Protestants* themselves to join with them, in it's Destruction.

It is fruitless to observe to such *Protestants*, unless They will lay aside their strong Prejudices against their own Interest, that the Worst Enemies of the *KING*, and the *Administration*, cannot produce one Instance, I will not say, of any Injury, but of any Disregard, to this *Church*; but might produce many, if they would be so just, of the contrary: As many, as in so short a Time could be possibly given. But if they resolve to swallow all the groundless Jealousies of this sort; yet, what a degree of Infatuation must it be, to think of *Security*, where there *can* be none? To fly from the Imaginary Suspicion, to the real Certainty of Ruine? To run from Those, who, they weakly suspect, *may*; to Those, who, They know, *must* destroy it? Or, Is there any new League of strict Love and Friendship, now made, between the *Church of Rome*, and *Us*? and tied by closer Bonds than *Protestations*

St. Peter's Poor. Nov. 5. 1715. 23

Protestations, and *Promises*, which it is their Duty, to break, as soon as They can? Or, Is all the cunning and *Policy* of *Rome* sunk at last into this, of furnishing Mony, and Arms; and of hazarding the Lives, and the Estates, of her True Sons, in this Nation; out of pure love and kindness to the *Church* of *England*, and solely to Establish *that* upon a lasting and strong Foundation? Or, do Men trust once more to *Vows*, and *Affurances*? If they do, They trust to what the Experience of this Nation hath felt to be No Security; and what their Enemies themselves profess to be none. And, do They think that the Number of *Romanists*, who venture their *All* in this World, for the Service of the *Pre-tender's* Cause, have not had much better *Affurances* and *Security*, that *their* Interest, and *their* Religion, is to Reign in Triumph in this Land, before they would engage themselves, in so desperate a manner? But, I confess, I should not wonder if *They*, who can come to be so deluded, as to think their *Church* secure, in the Method of *Utter Destruction*, should come to believe that the *British* *Papists* are inflamed with a Zeal for the *Church* of *England*; and undergo all the Fatigues, and Hardships, and Dangers, of a *Rebellion*; not to Establish, or serve, *their own Church*, which They love to Death, but the *Church* of *England*; which they Hate with an immortal Hatred. Even *this* may not be too hard for the Faith of Those,
who

24 A SERMON Preach'd at

who can trust to any Promises and Vows of Good, or Security, to any *Protestant Church* upon Earth, from such as cannot, and indeed, dare not, keep them.

3. The same Persons may be *deluded*, if they resolve upon it, by the reproachful Word of *Foreigners*, and Strangers to our Laws; and the like; cast upon our *Royal Family*: without considering, how nearly, and how certainly, They are descended from our *KINGS*; Or, without remembering that *He*, who throws out this Reproach, never had any better opportunity, Himself, of knowing *Us*, or our *Laws*; Nay, that He hath very particular Reasons to hate, and destroy Them: That He cannot come, without being follow'd by a Line of *Popish Princes*, *Foreigners*, in every Sense; and that neither *He*, nor *They*, will come, without a *Religion*, *Foreign* and Superior to all the *Laws* both of God and Man.

4. They may, if they please, be *deluded* by the general Word, of redressing *Grievances*; which yet His *Adherents* themselves mention but very sparingly: because they well know that We have no *Grievances*, in His Eye, but the security of our *Constitution*, in *Church*, and *State*; no *Grievances*, for Him to ease Us of, but our *Laws*, *Liberties*, and *Religion*. These He sincerely promises Us, to remove. And I truly believe that His Religion it self will permit

permit Him faithfully to observe such Promises.

But I have said enough. I have shew'd you, what that *Cause* is, and how many Evils are contain'd in it, which is now open'd, and avow'd, by the Friends of the *Pretender*. I have considered those *Weak Pretenses*, and *False Insinuations*, by which Many, who call Themselves *Protestants*, have been deluded; as they have been managed by the Artifices of *Popery*, *Guilt*, and *Resentment*: And I hope, I have made it appear, that it must be a *Fatal Delusion* indeed, if They do not see, that to join their *Hands*, to the Efforts of our Enemies, in this *Cause*, is to hasten to the future Ruine of Themselves, and their Posterity, through a Sea of present Calamity; that to join their *Hearts* and *Wishes*, in it, is to call down every Curse upon Themselves, and all that are to follow them; and that to put on an *Indifference*, upon this Occasion, is to put it on, in a Cause that doth not admit of an *Indifference*. It is, indeed, to profess an *Indifference* to Life, or Death; Pleasure, or Pain; Happiness, or Misery. And tho' *They* may inwardly applaud their own Wisdom, who cautiously wait for the *Event* of things: yet They must remember that their Return to their Senses, from this State of Indifference, will have but an ungraceful appearance, when All shall be secure; and that little thanks will be

due to *Them*, (of what sort soever they be,) from their *KING* or their *Country*, when the Danger shall be over, that They have neither open'd their Mouths, nor lifted up their Hands, nor so much as their Hearts, against the Enemies, not of *Us* only, but of all *Humane Society*.

If it should be told, in any part of the Earth, where the Histories of our Nation have not been before known; could it possibly be believed, or could it pass for any thing, but an invented *Satyr* upon Humane Nature; that there is a Sort of Men in the World, uneasy at their own Happiness: either labouring to tear it in pieces, Themselves; or wishing Success to those who are engaged in that Work; or supinely negligent; cold, and indifferent, what becomes of it: Begging a Deliverer, in the Agony of their Distress; and reviling both the Deliverer, and Deliverance, as soon as it is well accomplished: Shaking off Fetters, in one Generation; and calling for them again, in the next: Tiring out Heaven itself, with Petitions for their own Misery; inviting and imploring every Evil upon Themselves, and their Posterity: making loud professions of the most submissive Passiveness, under the greatest Worldly Hardships; and unable to bear even so small a one, as *the Want of all Power*: Speaking much, and often, and zealously, of the Security, and flourishing Estate of their
Church;

St. Peter's Poor. Nov. 5. 1715. 27

Church; and, in the same Breath, giving it up into the Guardianship of *Rome*, whose Disciples openly acknowledge Themselves bound, in Conscience, to destroy it: Believing the Promises of *Those*, who Themselves assure them, they are not to be believed; Trusting the Pretences of *Those*, whose Religion professeth to destroy at once all the Foundations of Trust; and uniting with *Those*, by whom They are sure to be undone, and miserably treated, themselves: *Some*, striving and fighting; *Some*, wishing and desiring; and *Others*, contented, to part with *Ease, Quiet, Laws, Liberty, Property, Religion*, and all the Blessings of Government, administered by Justice and Goodness; And, in their Stead, *Some*, not opposing, and *Others*, contending earnestly, for *Chains, Banishments, Massacres, Slavery*; and for every Evil, contained in the Two Great comprehensive Engines of Misery, *Unchristian Persecution in Church*, and *Lawless Tyranny in State*: And, in order to all this, *Some*, taking a pleasure, and *Others*, satisfied and easy, to see their Native Country laid Waste, and made a Scene of Blood, and Confusion; and the Seat of a *Civil War*, which, in its lowest degree, must unavoidably bring along with it many unhappy Instances of Devastation, and Mourning; which God, the Righteous Judge, will charge to *Their* Account, who neither will know their own Happiness, nor can bear with that of *Others*: In a word, some openly attempt-

28 A SERMON Preach'd at

ing to destroy, and Others not attempting to defend, a *Government*, upon which the Happiness of their own Lives, as well as of their Neighbours and Posterity, intirely depends; and an Administration, which Themselves do not charge with any one Instance of *Illegal*, or *Arbitrary* Proceeding.

If it be possible to cast a Veil over the Shame of our Country; let not this Scene of Blindness, Absurdity, Contradiction, and Inconsistency, make a part of it's History. But if this cannot be hid; let it be told, at the same time, with how steady a Greatness of Soul, and how calm a Constancy of Mind, the KING received the Insults, and Ungrateful Returns, of Men, whom He came dispos'd to make happy: Like a Rock, unmoved by those Waves that dash themselves to Pieces against it. Let it be told, with how ready, and Sincere, a Zeal, his *Parliament* hasten'd to vote every thing for *His*, and the *Public* Security; with how faithful, and vigilant a Care, His *Ministers* detected the secret Contrivances, and oppos'd the *Open* Designs, of His Enemies: Nor let it be forgot, that, in the midst of all the *Madness* of *Some*, supported, and increased, by the *Indifference* of *Others*, there were multitudes of *Good Subjects*, truly sensible of the invaluable Blessings They enjoyed in *Him*, and His Administration; full of Gratitude to Heaven for their Happiness; and
ready

ready to hazard all the Concerns of this World, in the Defense of it.

May the Number of such, daily be seen to increase! As it must do, if all *Common Sense* be not lost from the Earth: And, may *We*, from the Principles of Conscience, and Honour, be of that Number! As *We* must be, if *We* consider what either *Conscience*, or *Honour*, mean. Let us be just to This Day, which once was bless'd by every *Protestant* Mouth in this Nation, for the present Relief and Respite from impending Ruine, which it then brought along with it: And which ought now much more to be bless'd, as it hath laid the Foundation of Happiness, not only for Us, but the Children yet unborn; as *We* have seen, and now feel, the Great End aim'd at by it, to be crown'd with Success; and the Mercies that it first convey'd to Us, (even every thing *We* enjoy in *Church*, and *State*, and the very possibility of enjoying it,) secured against every humane attempt, but our own *Stupidity*, and *Ingratitude*, by the Settlement of that *Protestant Succession*, which alone could give Us any Prospect of Good.

May Almighty God, the Great Governor of all things, watch, in a particular Manner, with the Eye of his Providence, over those *Sacred Lives*, upon which All Our Happiness

30 A SERMON Preach'd, &c.

piness is suspended! And guard them against every Attempt of Secret, or Open, Violence!

May He direct All, to whom the *Administration* of Affairs is committed, to go on, with Wisdom, Courage, Unanimity, and Constancy, to consult, and secure the Public Interest! And, whether the Influences of it reach to our particular Concerns, any farther, than as They are mixed with the *Public*; Whether We taste of its Beneficence, any otherwise, than as Members of the Whole; or not: let us always remember that it is our Duty, not to measure our Obligations to Thankfulness, by any *private* Considerations, distinct from the *Common Good*; but to rejoice, with as much Sincerity and Zeal, for the inestimable Blessing of *Public Security*, in which *All* partake, as God, and Justice, and Reason, require, from a *People*, the most happy in the whole World, if They would but know their own Happiness! Which, God grant They may, *before it be hid from their Eyes!*

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